A

SERMON

PREACHED

Before the Right Honourable

THE

Lord Mayor

AND

ALDERMEN

Of the CITY of

LONDON.

At St. *Mary le Bow*, July 26. 1685.

BEING

The Day of Publick Thanksgiving for His MAJESTIES late Victory over the REBELS.

By JOHN SCOTT, D.D.
Rector of St. *Peters* Poor, *London.*

LONDON, Printed by *R. N.* for *Rob. Horne* at the South Entrance of the Royal Exchange, and *Walter Kettilby* at the *Bishop*'s Head in St. *Paul*'s Church-Yard, 1685.

Smyth Mayor.

Jovis xxx. die Julii, 1685. Annoq; Regni Regis Jacobi Secundi Angl. &c. primo.

THIS Court doth desire Dr *Scott* to Print his Sermon Preached in the Parish Church of S. *Mary le Bow*, on Sunday last, before the Lord Mayor, Aldermen and Citizens of this City.

Wagstaffe.

August 10. 1685.

Imprimatur.

Hen. Maurice,
Rmo Dom. Wmo Cant.
Archiep. à Sacris.

A

SERMON

PREACHED

Before the Right Honourable

THE

Lord Mayor

AND

ALDERMEN

Of the CITY of

LONDON.

At St. *Mary le Bow*, July 26. 1685.

BEING

The Day of Publick Thanksgiving for His MAJESTIES late Victory over the REBELS.

By JOHN SCOTT, D.D.
Rector of St. *Peters* Poor, *London.*

LONDON, Printed by *R. N.* for *Rob. Horne* at the South Entrance of the Royal Exchange, and *Walter Kettilby* at the *Bishop's* Head in St. *Paul's* Church-Yard, 1685.

A

SERMON

PREACHED

Before the Right Honorable

THE

Lord Mayor

AND

ALDERMEN

Of the CITY of

LONDON

At St. Mary le Bow, July 14. 1685.

BEING

The Day of Publick Thanksgiving for His Majesties late Victory over the Rebels.

By JOHN SCOTT, D.D.
Rector of St. Peters Poor, London.

[illegible] at the [illegible] Walter Kettilby [illegible] Head in St. Paul's Church-Yard, 1685.

A-18 pam
S427

2 SAM. XVIII. 28.

And Ahimaaz called and said unto the King, All is well. And he fell down to the earth upon his face before the King, and said, Blessed be the Lord thy God, which hath delivered up the men that lift up their hand against my Lord the King.

THIS *Ahimaaz* was a Soldier under *Joab*, in the battle which he fought with *Absalom*, the Rebellious Son of his too kind and indulgent Father, King *David*; who having newly pardon'd him that unnatural murder of his brother *Amnon*, and received him into grace and favour, and furnished him with a plentiful revenue, and splendid equipage; so that if he had pleased, he might have lived in peace and glory, and been a comfort to his Father,

a Patriot to his Countrey, and a bleſſing to his Family: and after he had finiſhed the circle of a happy and proſperous life, might have gone down with honour to his grave. The fooliſh ungrateful young man, being thereto excited, partly perhaps by the inſinuations of a company of crafty Male-contents, but chiefly by his own Ambition, imbarques himſelf in a wicked and deſperate deſign, againſt his Father's Life and Crown; in order whereunto, he induſtriouſly ſets himſelf, by mean and poor condeſcenſions, to cajole and inveagle the rude and giddy *Mobile*; which, partly by declaiming againſt the Male-adminiſtrations of his Father's Government, partly by promiſing them a through reformation if ever he arrived to be a Judge in *Iſrael*, he at length accompliſhed. And now having formed to himſelf a ſtrong and numerous party, he gets his Fathers leave to make a progreſs to *Hebron*, (a factious town without doubt, and it lay Weſt-ward of *Jeruſalem*) under pretence of paying a Vow there; for ſo Religion is the uſual ſham of Rebellion: where being arrived with 200 men out of *Jeruſalem*, who followed him blindfold without either fear

or

or wit, he ſends for one *Achitophel*, who had been a Councellor to his Father, but at this time, as it ſeems probable, was diſcarded the Court for ſome high miſdemeanour: this canker'd old wretch, glad of the opportunity to revenge himſelf upon his Maſter, immediately joins intereſts with his undutiful Son, and thereby increaſes his party into a ſtrong and numerous Army, with which he marches againſt his King and Father, and is overthrown in a pitch'd battle; and notwithſtanding his Father's orders to the contrary, is ſlain by the hand of *Joab*, who wiſely foreſaw that *David* could never hope to Raign in peace ſo long as the Rebel *Abſalom* was alive. Hereupon *Ahimaaz* the ſon of *Zadock*, a valiant Soldier, and ſwift and nimble foot-man, deſires *Joab* his General that he may be the meſſenger of the good tidings to the King; but *Joab* having a kindneſs for the man, and wiſely conſidering that the news of *Abſalom*'s death would be very unwelcome to *David*, and in all probability tranſport him into a high diſpleaſure, and ſo prove fatal to the deliverer; at firſt refuſes to let him go, and in his room ſends *Cuſhi*, who was either a common or

a foreign Soldier; but *Ahimaaz* upon his importunate desire, at length obtains of *Joab* leave to follow him, and being much the nimbler, out-runs *Cushi*, and being arrived into the King's presence, cries, *All is well*, being unable either through excess of Joy, or want of breath to express his message at large: after which having recovered himself a little, he throws himself at the King's feet, and in a transport of Joy and Thanksgiving, thus expresses himself, *Blessed be the Lord thy God which hath delivered up the men that lift up their hand against my Lord the King.*

In choosing which words for my Text upon this joyful occasion, God knows I have no design to insult and trample on the memory of that wofully mislead and unfortunate Gentleman, who was Captain of that late black Rebellion, the happy overthrow and conclusion of which we are now thankfully commemorating. For though it cannot be denied, but that his unnatural and undutiful behaviour to his late most gracious Father and Soveraign, did but too justly intitle him to the Name and Character of *Absalom*; and that his Rebellion against, Infidelity to, and barbarous aspersions of his present

preſent Majeſty, who was always his generous Patron and Benefactor, do but too deſervedly brand him the perfidious and ungrateful *Abſalom*: yet conſidering the Relation he bore to our late dear Soveraign of ever bleſſed Memory, the promiſing bloſſom of his Youth, before it was blaſted with wild and boundleſs ambition, and the glorious ſphere in which he once moved, where, had he not aſpired to the Seat of the Sun, he might have ſhone among Stars of the firſt magnitude, and ſhed forth a benign influence upon his Country and Family. Conſidering theſe things, I ſay, I am ſo far from triumphing on his ruine, that I heartily lament and bewail his being ſeduc'd into the crimes that were the cauſe of it, and deteſt thoſe curſed *Achitophels* that ſeduc'd him, only to make him the tool of their own dire revenge and reſtleſs ambition: and if God ſo pleaſe, may that ſame Juſtice which hath reach'd him, lay hands on them, and by a yet more infamous puniſhment revenge his ſin and ruin on their heads. And ſince his memory cannot live with honour, I heartily wiſh it might dye in oblivion, that ſo having paid that debt which Law and Juſtice

and the neceſſary reaſons of things exacted of him, it might never hereafter be remembred againſt him, how deſperately he broke through all the ties of Nature, Honour, Gratitude and Religion, to precipitate himſelf into a ſhameful and untimely fate. But this being only a hopeleſs wiſh, I ſhall in pity to his memory, forbear running the odious parallel between *Abſalom* and him, through all the black circumſtances of their ſin and puniſhment, having ſaid enough already, and yet no more than what was neceſſary, to explain the ſutableneſs of the Text to the occaſion, *Bleſſed be the Lord thy God who hath delivered up the men that lift up their hand againſt my Lord the King:* In which words there are two things obſervable.

Firſt, The great concern and intereſt God hath in the overthrow of Rebels, It is he that *delivers 'em up.*

Secondly, The great cauſe we have to return thanks to God when he *delivers 'em up.*

I ſhall begin with the firſt of theſe, *viz.* The great concern and intereſt God hath in the overthrow of Rebels, It is he who *delivers 'em up.* 'Tis true the ſucceſs of War, on which ſide ſoever it lights, depends upon the divine

divine Providence, which having the diſpoſal of all events, whether they be adverſe or proſperous, turns the ſcale of victory on which ſide it pleaſes: for the ſecond cauſes upon which ſucceſs and victory ordinarily depends, is the good conduct of thoſe who command, and the ſtrength and courage and expertneſs of thoſe that execute; all which are under the command and ſovereign diſpoſal of God, who if he pleaſes can infatuate the wiſeſt and moſt skilful Commanders, blindfold their judgments, confound their reaſon, and turn their wiſdom into folly, ſo that they ſhall run quite counter to their own deſigns, and blow up themſelves with their own trains; who if he doth not infatuate 'em, can yet fruſtrate their wiſdom, and by a thouſand accidents which they can neither foreſee nor prevent, baffle and defeat their moſt prudent and promiſing deſigns; who if he pleaſes can divide and break the ſtrength of the moſt numerous, diſſolve and confound the order of the beſt diſciplined, melt and emaſculate the courage of the moſt reſolute Armies; and having the ſovereign diſpoſal of all the ſecond cauſes of ſucceſs in his hands, 'tis he

alone that can decide the Battle and determine the hovering Victory to which ſide he pleaſes; ſo that whether it lights on the right or wrong ſide, on the uſurping Rebels, or lawful Prince's Creſt, 'tis by his all-diſpoſing direction and appointment: for though *the horſe is prepared for battle*, and ſecondary cauſes concur as means and inſtruments, *yet victory is of the Lord*, Prov. 21. 31. And though ſometimes for wiſe and righteous ends he permits unjuſt Arms to proſper and triumph over a Righteous cauſe, of which we have a woful inſtance in our memory; yet ordinarily and regularly he declares on the righteous ſide, and awards ſucceſs according to the Juſtice of the cauſe. For Battle is an appeal to God, in which the contending Parties joyn iſſue to put their caſe into his hands, and refer the juſtice of their cauſe to his award and determination; and being hereby conſtituted the ſole arbitrator between 'em, he ordinarily decides the victory according to the right of the caſe; and, unleſs there be ſome very great reaſon moving him to the contrary, awards it to the juſter ſide. They therefore who make an unjuſt War, appeal to God in a wrong cauſe;

and

and therefore have all the reason in the world to expect that he will decide againſt 'em, and finally award the victory to their enemies.

'Tis true, God is not obliged in juſtice, always to determine the Victory to the Juſt cauſe: for there may be juſt reaſons, and many times there are, moving him to the quite contrary. Sometimes it may be more for the publick good, of which he is the great conſervator, that this particular righteous cauſe ſhould miſcarry, than that it ſhould proſper and ſucceed; in which caſe it's but reaſonable that he ſhould rather permit a particular miſchief, than hinder a publick convenience. Sometimes a good cauſe may be more effectually advanc'd by a preſent overthrow, than by a victory; and when this happens, it's a good reaſon why God ſhould at preſent pronounce the ſentence of victory on the contrary ſide. Sometimes it may be neceſſary to deny ſucceſs to thoſe who have the righteous cauſe on their ſide, in order to the crowning it with ſome greater bleſſing; and to take away a leſs good, to make room for a greater, is ſuch an exchange, as is far from Robbery. And laſtly, Sometimes for the ſins of thoſe

on

on the right side may be such as do render it not only fit, but necessary for God to make 'em examples to the world, of his righteous severity. And what greater severity can he express, than to abandon a good cause, and rather permit it to fall to the ground, than see it upheld and supported by impious and prophane hands? But though there are these, and sundry other just reasons why God should not always award success and victory to the right side; yet doubtless he ordinarily doth so: for all war is either between one Prince and Nation and another, or else between Princes and rebellious Subjects. Now as for the first, it is in most cases impossible for us certainly to determine which of the two parties hath the rightful cause; because we do not understand the pretensions on both sides, nor are we capable of judging of those nice reasons, and intricate circumstances upon which their opposite claims depend; and therefore though we through our pity and ignorance together, do commonly pronounce the vanquished cause the best, and upon that account do foolishly murmur at the decisions of Providence, as if they were unjust and

un-

unequal; yet God, who ſees through all the circumſtances of things, doth many times moſt certainly know the contrary, and ſo determines the caſe contrary to our blind pity and ignorance, according to his own infallible judgment: and had we but the underſtanding of God, I make no doubt but we ſhould find many of thoſe proſperous cauſes which we condemn for unjuſt, to be moſt juſt and righteous, and be fully ſatisfied, that the awards of Providence in the caſe are much more equal than we imagine. But then, as for the other ſort of war, *viz.* That between Princes and their rebellious Subjects, it's evident that Providence doth much more conſtantly decide the ſucceſs to the juſt and righteous cauſe, and give judgment on the ſide of the injured Prince, againſt the Rebellious and uſurping Subject. For if you conſult Hiſtory, you will find, that though for juſt and righteous ends, God hath ſometimes permitted Rebellions to ſucceed; yet where he hath proſpered one, he hath uſually curſed and blaſted twenty. And indeed, ſince War, as was before obſerved, is an appeal to God, the great Arbitrator of all events; there are

pecu-

peculiar reaſons why he ſhould more conſtantly declare himſelf for the right ſide in a Rebellious war, than in any other:

Firſt, Becauſe Rebellion is an apppeal to him, in a cauſe that is plainly and apparently unjuſt.

Secondly, Becauſe 'tis an appeal to him, in a cauſe that very nearly touches and affects his own Authority.

Thirdly, Becauſe 'tis an appeal to him, in a cauſe that is of all others moſt deſtructive of humane Society.

I. Firſt, Becauſe Rebellion is an appeal to God in a Cauſe that is plainly and apparently unjuſt. For in thoſe wars that are between Princes and Princes, the right or wrong of the caſe is many times not eaſily decidable: the *Meum's* and *Tuum's* of Princes and Nations, being very often ſo blended and confounded by Conqueſts, Leagues, and Intermarriages, and revolutions of Empire; that 'tis not only difficult, but ſometimes impoſſible to determine on which ſide the Right lies: and tho' the contending Princes may in moſt caſes, perhaps, be able to inform them-

themſelves, whether the Cauſe they contend for be right or wrong; yet the people can be no competent Judges of it, but are obliged to acquieſce in their Princes judgment, and to follow 'em with an implicit faith: ſo that if they are in the wrong, 'tis through invincible ignorance, which renders their caſe extreamly pitiable and excuſable before the juſt and righteous Tribunal of God. And therefore though He moſt perfectly underſtands on which ſide the Right lies, be the caſe never ſo perplexed or intricate, yet his compaſſion to their miſtaken innocence, may in concurrence with other reaſons, eſpecially when their enemies ſins do outvy the juſtice of their cauſe, ſometimes prevail with him to give judgment of Victory on their ſide. But as for Rebellion, the injuſtice of it is far more viſible and apparent, every man knows, or might eaſily know, if he were not extreamly wanting to himſelf, that his King is the Vicegerent of his God; and that being ſo, he is indiſpenſibly obliged by all the ties of Reaſon and Religion to ſubmit to his Will, and reverence his Perſon, and bow to his Authority; and that he cannot lift up his hand againſt him,

without fighting againſt God himſelf; the truth of which is as obvious to our natural reaſon, and as plainly aſſerted in holy Scripture, as of any Propoſition in Religion: ſo that I dare boldly affirm a Man may find as fair pretexts for any vice whatſoever, even for Drunkenneſs, Whoredom or Perjury, as ever were made for Rebellion. And were I to ſet up for a publick Patron of wickedneſs, I hardly know a villany in nature ſo black and monſtrous, which I could not more plauſibly recommend to Mens reaſon and conſciences, than this of reſiſtance againſt lawful Authority; which is ſuch a complication of Villanies, ſuch a loathſom mixture of Helliſh Ingredients, as is enough to nauſeate any Conſcience but a Devil's. And though Conſcience and Religion are the Colours it uſually marches under, yet is the impoſture of this pretence ſo fulſome and barefac'd, that no Man in his wits can be innocently abuſed by it. For certainly that Man muſt have a great mind to rebel, his will muſt have a ſtrong Bias of pride or diſcontent, faction or ambition in it, that in deſpite of all the evidence from Reaſon and Scripture to the contrary, can perſwade himſelf

himſelf that it is lawful for him, and much leſs that it is his duty to lift up his hand againſt his Soveraign. And therefore for Men to appeal to God in a cauſe ſo apparently wicked, is not ſubmiſſively to refer themſelves to him, but openly to mock and affront him; were the caſe obſcure and difficult, though it were unjuſt, it were excuſable, and might fairly admit of a reference to the righteous arbitration of God: but to make a vexatious appeal to his Judgment again, in a caſe which he hath ſo often and ſo expreſly judged already, is a common Barratry; 'tis not to conſult but to tempt him, and under pretence of ſubmitting to his determination, openly to defy his authority: in effect, 'tis to appeal from his will to his providence, and to beſpeak him to declare himſelf againſt his own declaration. In this caſe therefore where the injuſtice of the cauſe is ſo apparent, and conſequently the appeal to him about it is ſo prophane and inſolent, God is more peculiarly concerned as ſoveraign arbitrator to award for the right ſide, by delivering up the Rebel as a ſacrifice to the juſt Revenge of his injured Prince.

II. Secondly, Rebellion is an appeal to God in a cauſe wherein his own Authority is very nearly touched and affected in Wars between Princes and Nations: the unjuſt ſide indeed offends againſt his Authority, by refuſing to ſubmit to the Laws of Juſtice, and conſequently are accountable to him for high undutifulneſs and diſobedience, which is no more than the common caſe of all wilful offenders againſt the Laws of Heaven; but in the caſe of Rebellion there is not only a peremptory diſobedience to thoſe Laws of God, which require our dutiful ſubmiſſion to our lawful Superiours, but alſo a direct renunciation of the divine Authority it ſelf. For all ſoveraign power is immediately founded in the Dominion of God, who being the ſupreme Lord of the World, no Perſon can have right to govern in his Kingdom under him, but by commiſſion from him: for every ſupreme Authority is the head and fountain of all other Authorities, ſo far as it extends; and if it be not ſo, it cannot be ſupreme. So that unleſs all Authority be derived from God, he can have no ſuch thing as a ſupreme Authority in

in the World; and if it be all derived from him, then all thoſe perſons who are veſted with ſupreme Authority under him, muſt derive and hold it immediately from him; and if they hold it immediately from him, they can be accountable for the exerciſe of it to none but him: and if ſo, then for any of their Subjects to preſume to call 'em to account by a publick form'd Reſiſtance, is to arraign God's own Authority, and invade his peculiar; 'tis to thruſt him out of his Throne, and ſet themſelves down in it, and there to ſummon his Authority before 'em, and require it to ſubmit its awful head to their impious doom and ſentence. For ſince in their ſeveral dominions all ſoveraign powers are next to and immediately under God, 'tis by his Commiſſion alone that they act, and therefore to his Tribunal alone that they are accountable: ſo that by reſiſting them, we do as directly reſiſt God, whoſe Deputy-Governours they are, as a *Neopolitan* doth the King of *Spain*, by levying Arms againſt his Vice-Roy of *Naples*; and by refuſing to obey their juſt and lawful commands, we demur to God's Authority, who in every Juſt thing they impoſe or require, ſpeaks.

ſpeaks to us by their mouths, and commands us by their Laws: for ſo the Scripture tells us, not only that *they are ordained of God*, and that *to reſiſt them is to reſiſt the Ordinance of God*, not only that they are *the Miniſters of God*; and that therefore *for Conſcience ſake*, or in reverence to his Authority, which they bear, they are to be *obeyed*, *Rom.* 13. 1, 2, 3, 4, 5. but alſo that *they judge for God, and not for men*, 2 Chron. 19. 6. and that therefore *their judgment is God's*, Deut. 1. 17. Whilſt therefore we behave our ſelves factiouſly and rebelliouſly towards thoſe whom God hath ſet over us, we live as Out-laws in the Kingdom of God, without any reſpect to that viſible Authority by which he governs the World. And if this be ſo, then for Subjects to rebel againſt their Prince, is neither better nor worſe, than to appeal to God againſt his own Authority, and to put this impious caſe to him, whether it be He or they that have the right of Governing the World: for this is the natural language of every rebellious appeal to God; 'Lord, 'we refer it to thee, whether it be not juſt 'and lawful for us to take up Arms againſt 'thee, to renounce and caſt off thy Domi-

'nion

'nion over us, and fly in the face of all that 'viſible Authority by which thou art plea-'ſed to rule and govern us. Judge now we 'beſeech thee, between thy ſelf and us, let 'the event decide the right of the caſe, and 'do thou proſper and ſucceed us in this our 'undertaking, according to the juſtice and 'righteouſneſs of our cauſe. When there-fore his own Authority is thus nearly touch-ed, by an appeal ſo Impious and Audacious, it's high time for him, unleſs ſome mighty reaſon intervene to the contrary, to ſtir up his ſtrength, and make bare his Arm, in the vindication of his injured right, and affron-ted Authority; and by delivering up the inſolent Rebel to condign puniſhment, to aſſert and maintain his Dominion over the world.

Thirdly and Laſtly, Rebellion is an ap- III.
peal to God in a cauſe that is of all others the moſt deſtructive of humane Society: Which is another peculiar reaſon why God ſhould decide againſt it, rather than againſt any other unjuſt war whatſoever. For God being the Soveraign head of humane So-ciety, we may be ſure that the principal end of

of his Government is the publick good; that being infinitely happy within himſelf, and from the immenſe perfections of his own nature, he can have no ſelf ends to ſerve in ruling and governing the world; but that his great deſign is to Bleſs his Subjects, and by diffuſing his goodneſs through the world, to make 'em all partakers of his happineſs. And if it be ſo, then we may certainly depend upon it; that as thoſe things and actions are moſt grateful to him, which are moſt beneficial, ſo thoſe are moſt odious and offenſive to him, which are moſt prejudicial to the world. Now there is no one thing whatſoever that is more beneficial to the world than Government, which is the ſoul of Humane Society, by which it exiſts and operates, without which it muſt inevitably diſſolve, and its united parts immediately disband and fly in pieces. For an ungoverned Society of men, is no better than a herd of Wolves and Tygers, whoſe croſs intereſts, inconſiſtent humors, extravagant paſſions and affections, are perpetually prompting 'em to tear and worry one another; by reaſon of which it is impoſſible for 'em to live together with any comfort or ſecurity,

ſecurity, but either they muſt ſubmit their paſſions to be reſtrained by Law, and their intereſts to be ballanced and adjuſted by Government, or withdraw themſelves like other beaſts of prey into dens and ſecret retirements, and there live poor and ſolitary as *Batts* and *Owls* do, and ſubſiſt like Vermin by robbing and filching from one another. Since therefore Government is ſo indiſpenſably neceſſary for the Commonweal of men, to be ſure, God, who is ſupream Lord of all, and the great end of whoſe Government is the good of the whole, muſt have a very tender reſpect and regard for it, and an implacable averſion to every thing that is deſtructive to it. Now it's certain, there is nothing ſo deſtructive to Government as Rebellion: For as for wars between Prince and Prince, and Nation and Nation, they are indeed the plagues and ſcourges of Nations, by reaſon of the ſlaughters and devaſtations they carry with 'em; but they ſubvert not Government, which is the life of Nations: whereas Rebellion carries the ſame ſlaughters and devaſtations with it; and beſides that, it ſtrikes at the very foundations of Government. For though the

deſign of the Leaders of Rebellion, is not to deſtroy Government, but to uſurp and raviſh it out of the hands of the lawful poſſeſſors; yet their practice tends directly to the deſtruction of it. For whenever Subjects levy Arms againſt their Soveraign, they actually throw off the yoke of his Government; and if they may throw off his, they may for the ſame reaſon throw off anothers, till at laſt they have thrown off all, and utterly diſſolve themſelves into a wild Tumult and Confuſion: which being once admitted, Government can have no other foundation to reſt on, but the humor and caprice of a wild multitude that is to be governed no otherwiſe, and no longer than it pleaſes. And how is it poſſible for any frame of Government whatſoever to ſubſiſt upon ſuch fickle and mutable principles: So that when Subjects Rebel againſt their Soveraign, they appeal to God againſt the very being of Government it ſelf, which is the life and ſoul of all humane Society, and do in effect deſire him finally to determine by the iſſue and event of things, whether it be juſt and reaſonable, that they ſhould be ruled and governed. When therefore

the

the point they contend for, is so apparently destructive to humane Society, of which he himself is the supreme head and Soveraign, and the final decision of it is refer'd to his Arbitration: We have all the reason in the world to presume, that he who is *the God of order and not of confusion*, will, without some mighty inducement to the contrary, damn the Rebels cause, and award success and Victory to the Government.

Since therefore there are so many peculiar reasons why the Lord of hosts, the mighty God of War, should arm his Almighty power against the Rebellious: this ought to caution us not to engage our selves in any Factious, Disloyal or Rebellious design against our Prince and Government; because in so doing, we take the most effectual course that it's possible for men to do, to oblige the Almighty Providence of Heaven to fight against us. For there is no one sin in all the black Catalogue of the works of darkness, which God is more concerned to punish in this life, than this of Treason and Rebellion. And accordingly if you consult those monuments of divine vengeance, which are transmitted to us, both in Sacred

and Prophane hiſtory, you will find that there are none of any ſort ſo numerous and remarkable, as the dire and infamous Tragedies of Rebels. And though from theſe no certain concluſion can be made of the fate and iſſue of all particular Rebellions, becauſe there are inſtances of ſome that have proſpered and ſucceeded; and particularly of one among our ſelves, and in our memory, which next to the Rebellion of the fall'n Angels, was perhaps the moſt Barbarous and Infamous that was ever acted on the ſtage of nature. Yet this I am certain of, that were it my deſign to draw down ſome exemplary judgment on my own head, and even to entail the vengeance of heaven, upon my ſelf and my poſterity, I could not propoſe to my ſelf a more probable and effectual way, than Rebellion: Which of all the crimes and villanies that have ever been perpetrated, either by Devils or men, hath ever proved moſt fatal to the Actors of it. Wherefore as we would not make our ſelves the marks of divine vengeance, and expoſe our guilty heads to its Almighty Thunderbolts, it concerns us to be very careful that we do not ſwerve from our due

due Allegiance to our Prince, that we do not ſuffer our Pride or diſcontent to prey upon our Loyalty, nor imbibe Seditious Principles, nor intriegue our ſelves with factious Combinations, which are the Seminaries of Rebellion: but that out of an awful fear and dread of God, we honour and obey the King; and avoid, as we would the Air of a Plague-ſore, medling with thoſe that are given to change.

I now proceed to the ſecond obſervable in the Text, *viz.* That God's delivering up of Rebels, is a juſt ground of praiſe and thanſgiving to him; for the proof of which I ſhall not need to urge any other argument, than the ſignal defeat and overthrow of this late Rebellion, for which we are now rendering our thankful acknowledgments to God. For conſidering the temper and quality of the Perſons, of which this unnatural Rebellion was compoſed, a very ſmall Prophet may eaſily prognoſticate, to what a deplorable condition this Nation muſt have been reduc'd, if it had proſper'd and ſucceeded; for it was nothing but a common ſhore, into which all the kennels

of

of the Nation ran, being partly made up of the moſt debauch'd and profligate Atheiſts, that had broke through all the Laws of humanity, and ſtript themſelves ſo naked of all the ſhew of Piety and Vertue, that they had not hypocriſie enough remaining to diſguiſe their lewd and villanous intentions; partly of beggarly Male-contents, who had no other way to repair their broken fortunes, but by running in to the ſhipwrack of the Nation; but chiefly of hot-brain'd furious Sectaries, whoſe blind zeal, like the Devil in the poſſeſs'd Man, threw 'em into Fire and Water, tranſported and hurried 'em into any villany, into Perjury and Murder, Treaſon and Sacrilege, and would not permit 'em to ſtop at any thing, that made for the Intereſt of their cauſe: ſuch were the Ingredients of this poiſonous mixture. So that had God for our ſins permitted it to prevail, we had quickly ſeen a flouriſhing Kingdom, like *Herod* in all his glory and ſplendor, ſeized on, eaten up by Lice, by a ſwarm of the baſeſt and moſt infamous Vermin that ever bred out of the filth of a Nation: We had ſeen the Atheiſt glutting his luſt with the rapes of our Wives and Daugh-

Daughters, and quaffing the tears of Widows and Orphans: we had ſeen the beggar on Horſe-back flaunting in the ſpoils of our fortunes, and triumphing on the heads of our Nobles and Gentry; and the bloudy Enthuſiaſt imbrewing his hands in Loyal bloud, appeaſing his furious zeal again with Royal Sacrifice, and throwing down all that is Sacred in our *Jeruſalem*, to make way for the erecting his Phanatick *Babel*, his Tumult and confuſion of Religions: in a word, we had ſeen our Laws trampled on, our Liberties inſlaved, and our yet Sacred and Virgin Throne, to our everlaſting infamy, deflowred and prophaned by a ſpurious illegitimate Iſſue. With this dire ſpectacle our eyes had moſt certainly been entertained, had this black Rebellion ſucceeded: wherefore our Gracious God being moved to commiſeration, by this woful proſpect of our approaching Calamity, rouſed up himſelf like a mighty Man of War, and with an avengeful eye *looked down* upon this Hoſt of *Aſſyrians*, and with the breath of his Noſtrils, ſcattered the Rebellious Rout before him. *Wherefore not unto us, O Lord*, not to our conduct or puiſſance, *but to thy Name*

Name be all the Glory and Honour. And since we are all of us sharers in this Great Deliverance, it's just we should all return the Tribute of our Praise to our Great Deliverer. *O give thanks unto the Lord therefore for he is good, because his Mercy endureth for ever. Let Israel now say that his Mercy endureth for ever. Let the House of* Aaron *now say that his Mercy endureth for ever. Let all them that fear the Lord say that his Mercy endureth for ever.*

And as the best Return of Gratitude we can make to God, let us by our future Loyalty to his Illustrious Vice-gerent, by our firm relyance on his Royal Promises, which hitherto have been ever sacred and inviolate, by our chearful submission to his Laws, and constant forwardness to oppose and detest all treasonous designs against his Person and Government, endeavour as much as in us lies to render his Reign safe and easie, and prosperous. And by our immovable constancy in the profession and practice of our Holy Religion, the most pure and unsophisticated, the most Primitive and Loyal Religion of the Church of *England*: let us endeavour to indear our selves to God, that so by our faithful supplications we may prevail with God to fix the Crown upon his Royal Head, to guard and protect his Sacred Person, to bless and secure his Government, to abate the Pride, asswage the Malice, and confound the devices of his Enemies; and after he hath injoyed a long, a pious and prosperous Reign upon Earth, to Crown him with everlasting Glory in Heaven. To which Prayer I am sure all that are the genuine Sons of the Church of *England* will with a true Heart and Zealous affection say, *Amen.*

FINIS.